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AN APPEAL
TO THE PEOPLE

IN REGARD TO THE USE OF
SWINE FLESH AS FOOD.

BY WM. M'ADOO.

BROOKVILLE:

Pa.

PRINTED AT THE BROOKVILLE HERALD BOOK AND JOB OFFICE.

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*Presented by
Dr. John S. Sander*

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SWINE FLESH.

“In the beginning God created the Heavens and the Earth,” and after He had fitted up this world as a palace fair, and furnished it well for man’s abode, he says “Let us make man in our image, after our likeness, and let him have dominion over the creatures here below.” The words “Let us,” signifies more than one. We are told that the world was without form, and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters. Moving is here a token of life and power.—Gen. Chap. I.

In the above we christians think we have some foundation for the worship of a tri-personal God, or three persons of one nature divine. The God above having made man, we think he had proper right to give him law, and he did so without fail, and that his law or laws was for his own honor and man’s good, is a truth that we are sincere in believing. Man being formed after the image of his glorious creator, was no doubt a great favorite with him, and their intimacy was greater I think than we can tell. For instance, in Gen. Chap. II, verse 19, there see his Father’s condescension in bringing the creatures to this son to see what he would call them. And whatsoever Adam called them, even every living creature that was the name thereof; and Adam gave names to all cattle and the fowls of the air, and to every beast of the field.—Now the mind that could judge of these creatures and give them names according to their natures, must have been clear indeed.—Here was wisdom and understanding great, and besides this wis-

dom and knowledge the divine image consists more chiefly in righteousness and true holiness, Ephesians IV, 24. In looking into the above we find our first parents in a state of dignity, honor, intercourse and communion with their God and Lord that we cannot well comprehend. We also think they were distinguished for beauty and but little lower than the angels, and we might say the wonder of angels, and the envy of devils. Some think our ancestors fell the day they were named, but such a thing might be as the beasts were not all made in one day. Indeed, the Lord might allow his beloved children to bear his own image for weeks for aught I know, before he would suffer the enemy to get so much power over them as to mar that sweet and holy intercourse and communion that was between heaven and earth. But we find our first parents sin and transgress so fast their primeval and original holiness that when they heard their Lord's voice they fled to hide; they felt their loss and shame and found they were naked indeed, and stripped of their holy excellence, and their glory become dim, and their fig leaf clothing was a sad exchange most sure. We find our trembling ancestors had to meet their Lord God, and instead of putting them to death or having nothing more to do with them, he directs his heaviest words to the serpent, the devil, with the soul enriching, soul cheering and enlightening comforting promise that the woman's seed would bruise the serpent's head, that strongest part, and says he "though shalt bruise his heel." Though I do not take upon me to explain scripture, yet this might have a reference to the work on the cross where God's law was honored more than sin defaced it before. It would seem our Lord God commenced a course of instructions to his children before they left the garden. After talking to them and reproving them, it is said he made them coats of skin. Now I have said before this the skin of the swine was not in this dress, and now for the proof: First then, we think Adam who knew the creatures nature so as to give them names in unison with their natures, knew the difference between clean and unclean, before Noah, that honored patriarch. Now as it would seem, Adam and Eve had their coats before they left the garden. Would it be strange if God directed them to look forward to the great work of atonement through sacrifice, and then fix up their skins for clothes for them, that when they put them on they might not forget past times and take proper care to harken and hear for the time to come. After this we find them bringing up a family, and that they instructed them in the ways and fear of God, seems evident. It appears the first son was in the farming way, while the next was a shepherd, and might it not be sheep or lamb skins the old folks coats.

were made of. The innocent lamb has been taken as the type of Christ in days of old. Now it appears that the righteous Able offered the best, the firstlings of his flock, the swine is not mentioned here. Eve knew she had come to a loss by the death of her righteous son; the murderer Cain had hastened off from the place where the family were wont to meet the presence of their God and Lord. In the course of time we find Seth born, and here we find this good woman fixing her hope, says she "God hath appointed me another son instead of Able whom Cain slew," her faith and eye was fixed on Seth as history says. I think there was fifty children in the family.

In the days of Seth men began to call on the name of the Lord, I expect he was the leader in the work. It is thought during the days of Adam men began to be very wicked, and that before his death history says he prophesied the world would be destroyed in two ways, both by water and by fire, and it is thought that Enoch the great preacher and prophet and Adam may have often conversed on these and kindred subjects. History also says that in the days of Seth, or in their early days they erected a pillar on which was engraved not only their attainments in astronomy but God's holy precepts to guide his saints before the flood. I have wondered at Enoch's life, three hundred years walk with God many glorious sights and happy hours converse he has had, he is said to be the engraver of the holy precepts, and that they stood long after the flood.

But as time rolls on we find wickedness increased, and God commands Noah that preacher of righteousness, who also walked with God, to prepare the ark. This man was no vile adulterer nor degraded Amalgator, he was perfect in his generations and lived in virtue with his family. In due time we find him ordered to enter the ark with his family, and now when men had become universally corrupted and degraded as we think both in eating, and drinking there was little or no difference between the clean and the unclean. Noah, this favored with God, is publicly commanded to make a distinction between the clean and the unclean, and as we think it is yet to be shown that the swine is a clean creature, and believing it is now acknowledged as it was then, we think, I say there was but two taken into the ark.—When all is fixed up as regards the ark and its precious cargo, we find God himself shuts up the doors as a token of his care. Here was a mark of his mercy and love. When the flood is over he waits to his God tells him to come out with his wife and children, and the creatures. Now for the first work, he built an altar and then takes of every clean beast and every clean fowl and offered

burnt offerings on the altar, and what is the result. God smelled a sweetsavour, and God begins with his good words and his comfortable words and precious promises, and makes his covenant with him, and shows him his bow in the clouds as a token of his faithfulness. We think the use of the swine would be as that of the turkey buzzard, even scavengers to clean up things that by their smell would have been injurious to Noah and his sons.

As time rolls on we find God calls Abram to have intercourse and intimacy with him. It is thought that Noah gave this promising youth Abram careful, holy instructions, and that he profited greatly thereby. It is thought our first parents were of great personal beauty when they came as from the divine hand, bearing the divine image. Now in connection with Abram, the word beauty or fair to look upon we think about one and the same.—Now we know that Sarah Abram's wife was of great beauty, so was Rebecca Isaac's wife and so was Rachel Jacob's wife, and so was Joseph their virtuous son. Now where is the novel, or where is the fable, or where is the history of sounder morals or harder tried virtue. And among their flocks and their herds where is the swine herd, or where is the hog-pen, or where is the pork-eater, or the frog-eater. Virtue and cleanliness of both stomach and person have been often connected together, and they do not seem to be an ill matched pair. God has not called us to unholiness and uncleanness, but to holiness and virtue. The people of Israel went down into Egypt and were there some hundreds of years, and while there I do not rememeber of the swine being mentioned as food, and wish to be instructed when wrong.

God in bringing his chosen people through the wilderness did not allow his servants the frog to eat for that was one of the plagues of Egypt, nor yet the swine for that was unclean. When God has work to perform he can prepare instruments for it as it pleases himself. In looking back into Egypt where God's chosen people were we see he intended to bring them out from that land of bondage to a land that he had espyed for them, their chosen leader was born it is said with but little pain or trouble. History and scripture agree that he was of great personal beauty in infancy, in boyhood, in youth and in manhood, and was learned in all the learning of Egypt, and at 40 years of age visits his brethren and seems to think of their deliverance, But God's time had not yet come, he had to go away to Jethro's house to learn the lessons of wisdom, patience and meekness, and before he started on God's work to be a leader of his people, he showed him his great sight of the burning bush, emblamatic of his church in great distress but not consumed, so God's people may be brought low, but they shall be

delivered in God's own good time, Now so far as I know this beautiful, accomplished, honored, remembered and holy commander was the first man to name swine that I mind of in the scripture. Holy men of old spake as they were moved by the Holy Ghost. Let us see what he says on this: Leviticus, chapter 11, verse 7, "The swine though he divide hoof and is cloven footed, yet he cheweth not the cud, he is unclean to you." Verse 8, "Of their flesh shall you not eat, and their carcass shall ye not touch, they are unclean to you." Now here is two verses taken up by the spirit of God in warning his servants on this subject, namely to have nothing to do with filthy swine, you will see there is only one verse taken up with the other, this is not for nothing, see Deut. chapter 14, verse 8, "Swine because it divideth the hoof and cheweth not the cud it is unclean unto you, ye shall not eat of their flesh nor touch of their carcass." Now when the above was written I think there was between two and three thousand years of the age of the world past. And yet they call me Mr. Jew, because I speak against the swine as food, Where is the name of Jew at this time in God's word? I think the hog is a bad companion if it leads people to look no sharper, we have Patriarchs and Israelites but not Jew at the time referred to above. If you want the word Jew look after Solomon's day, he speaks of the swine but not much to its honor, Prov. chapter 11, verse 22, "As a jewel of gold in a swine's snout so is a fair woman without discretion," Both these things look bad, but far better let the swine have the jewel of gold than the fair woman be without discretion, discretion and wisdom seem to be joined together, in Gen. chapter 41, look how it helped the youth Joseph, he had good looks, virtue and prudence too, says Pharaoh of him, "For as much as God, has shewed thee all this, none so discreet and wise as thou art, thou shalt be over my house, &c." But the swine is not dead yet, see Isaiah chapter 65, verse 2, "God brings his charges against his people," 3 and 4, "Which remain among the graves and lodge in the monuments, which eat swine's flesh and broth of abominable things is in their vessels," these, says he "is a smoke in my nose, a fire that burneth all the day, and says he will not keep silence but will recompense into their bosome." Next chapter, verse 3,, "He that killeth an ox as if he slew a man, he that sacrificeth a lamb as if he cut off a dog's neck, he that offereth an ablation as if he offered swine's blood, he that burneth incense as if he blessed an idol, yea, they have chosen their own ways and their delight to this in their abomination." See how the swine is connected with abomination. It is not for nothing God speaks of the swine so. In verse 5, he begins to speak good words and comfortable words to

his own servants, that tremble at his words, and gives them of his great and precious promises, unto verse 15, and then the fearful threatenings, "For behold the Lord will come with fire and with his chariots like whirlwind to render his anger with fury, and his rebukes with flames of fire;" verse 16, "For by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord will be many;" verse 17, "They that sanctify themselves in the gardens behind one tree in the midst, eating swines flesh and the abomination and the mouse shall be consumed together saith the Lord."

I suppose it will be said these awful words of God is said to Jews; but if we are guilty of the same crimes, and that without repentance, I suppose we may look for the same treatment. I do not remember of the swine being named further down in the old Testament, but among the closing words of it we find the following, and so may judge what he thinks of his own word: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

God has had a people to serve him in all ages, sometimes they have been few in number and low down, but like the burning bush they have not been consumed, and the Jews seem to have the servants of God amongst them until the coming of our Lord, as far as I know. About 168 years before Christ, the Jews were visited by one of the kings of Syria with destruction. This persecutor, Antiochus by name, after having profaned their temple and polluted it, found two women who had circumcised their sons, and whom they led openly around the city, the babes hanging at their breasts, then cast them from the wall, others had run together to secret places to keep the sabbath, these were taken and burnt. The great object this tyrant seems to have in view was to abolish the laws given from Horab the mount of God. The next victim we hear of was a man 90 years of age, him they wanted to eat swine flesh, but as it was against their laws he was against it and him him they tortured to death. The next we hear of was a woman and her seven sons, the tyrant commencing with the oldest, had the outer members of the body cut off, and while the mother and the others were looking on, ordered him while yet alive to be cast into a pan and fried, while this was going on the mother and the other six encouraged one another, and so they all suffered before they would eat swine flesh, and so break the laws of their God.— But before they died the youngest pronounced the judgment of God against him which found him out without fail. Those persecuted joined themselves together and calling on their High Lord, he helped them and they defeated their foes. As for the tyrant

king, he was beat in an other place and died a miserable death, his stink becoming intolerable, at the same time confessing his crime and promising great reformation, but it was too late, and this should be a warning to all tyrant transgressors. The Jews after this formed a league of friendship with the Romans who were becoming masters of the world, and so had a chance to attend to their laws with the worship of their God more safely.

We find in history these people under the care and protection of the Roman power at the appearance of our Lord and Redeemer in the flesh. This great and memorable event happened in or about the four thousandth year of the world, at least so far as I know. Now in looking back into this subject we find Adam and Eve instructed their children in God's fear, this we see in the character of righteous Abel whose works were good. Next we find Seth a public leader in honoring God. After this we have the names of the rulers till we come down to the Great Redeemer. Enoch that blessed holy prophet, who walked with God, surely many a glorious sight he saw and many an hour of sweet converse he has had. We find the worthy Noah following his steps, and so honored to govern in both the old and new world, and we find Abram following their steps. That there was an intimacy between these people and God is very clear. Now the Lord had told him to arise and get off from his father's house and view a land that he would show him, and begins to tell him about the blessings he would confer on him. He at once obeys as without a word, and so he went on, and there was a famine in the land and he went down into Egypt, and God attended to his affairs there better than he could do himself, but it is likely he prayed some about this time, and it seems he had sheep, oxen, camels, asses, and men servants and maid servants, and he came up with his wife, and he was very rich in silver and gold, and cattle, but no drove of swine neither hair nor hoof of them. Now we begin to hear of human beauty, and we think swine eating is a great enemy to that as well as frogs and other unclean things. We find God made man in his own image, and we believe there is beauty there as well as righteousness and holiness. God seems to have a desire to hold converse with Abram, and he appears to be an earnest worshiper of him. At a certain interview or meeting they had God in connection with other favors calls him Abraham, thus giving him a letter of his own incommunicable name—JEHOVAH. That name which most high is over the earth and remains so, and to his wife the same letter, Sarah. Some days after this, as he sat in his tent door, he sees three men at hand, he ran to meet them and bowed to the earth. This prince among his fellow men knew who was come, and so

would try to entertain his visitors with the best he had, and they consented to stay and eat with him, no swine flesh at this memorable meeting. Two are sent on to Sodom while the ruler of all stays with Abraham. The two enter Lot's house, and that these were of noble appearance there need be no dispute, Lot rose up which is a token of respect, and then bowed with his face to the ground and calls them his Lords. Josephus calls these beautiful boys that the people of Sodom wanted to have among them.

Now when God wants a servant to do his work, he wishes that servant to be prepared. Now in the person of Samson he wanted a strong man, and it is thought a type too, as Christ is called the strong one that help was laid upon. Says the Heavenly visitor to Samson's mother, "Drink neither wine nor strong drink and eat no unclean thing. Might not this be a powerful warning to parents in the present day that wish to have sound and healthy children: but who is so blind as them that will not see. Our nature is the same that it was in days of old, and I think it will be found out yet that it was no end of our Lord's coming that we might fill our bellies with that reptile the swine and other uncleanness. But Josephus says the divine angel that appeared to Manaoh's wife was remarkable for his tallness and beauty. I heard a person remarkable for intelligence say he had a sister, a young woman, notable for piety who was sick and deemed to be getting better: he coming to the house heard her say, "oh, don't you see those lovely or beautiful ones," and while she was trying to have them see the beautiful pair near her bed, a whiteness came around her mouth, and so she left the world. Paul to the Hebrews in chapter 1, verse 14, says of the angels, "Are they not all ministering spirits sent forth to minister for them who shall be the heirs of salvation." Now we think beauty is one of the features of heaven as well as holiness, and it is well where they are united on earth. and I think it will yet be the more holiness the more beauty we are to worship in the beauty of holiness, even if the Psalms is nearly as it were a forbidden book with many now a days. I will quote the word, or if you like too the mark, Psalm 39, verse 2, "Give unto the Lord the glory due unto his name, worship the Lord in the beauty of his holiness." I think if this was well observed there would not be so many filthy spittles in the house of worship. For he who hath said where one or more are met together in my name, there am I in their midst. In looking into the book of God there is one thing clear, that is God has dealt familiarly with man, and where they kept his laws he has rewarded them well.— We find these laws with the Jews in which he met with his saints, he met with them in their offerings when they were offered in the

right way. He held intercourse with them and answered their prayers ; he wanted them to be a holy people, that he and they might be on terms of intimacy, he says "Be ye holy for I the Lord God am holy."

Now in all the four thousand years before Christ, where is God's command or approval for offering to him or eating before him the swine or the frog or other unclean things? He would have none of them ; but when his servants eat of these things much less than to offer them to him, the mark of his displeasure overtook them. Now does he want us to be less holy than they? we think not. See Deut. chapter 28, verse 68, what God says on these things. "Now we have no burnt offering to offer, but we are called upon to offer ourselves a living sacrifice wholly to the Lord," and he is the same Lord yet, and man is the same in nature then as now, so is beasts. There is one place the swine is named yet, in selection so I mean God's selections, "the holy, hallowed, honored Psalms, that men has laid their hands on to select, and if they have honored God and his own sweet, true, Psalms in so doing it is likely they will reap the fruit of their doings, but it is doubtful if he is honored by this job. Psalm 80, there the church of God is spoken of as in a troubled state and in much danger, her hedges broken down by the boar or swine from the forest. Now who is the breaker down of the house of God? We think it is the Devil as the leader. We find him as the serpent at our first parents.— Again in Rev. chapter 20, verse 2, there we see him taken as the serpent as one of his names, and bound that the church of God may be in safety, and if the swine will eat up the snake which is of the serpent tribe and both of them taken in some measure to represent the Devil. Do you think any of them can make a good companion for the servants of God, much less to fill their bodies with? One of the hardest morsels I have know the swine to have for some time was a stinking hedge-hog, but they cleaned it up.— A friend explained to me some time ago how they attack the rattle snake and then clean the ground of its carcass. I was told of a person in Pittsburg and who seen one of them carrying off a stinking rat, and that he gave up eating its flesh as food. It is now well on to twenty years since I began to study the habits of the swine, and the more I think of them I feel the more inclined to believe they are a bad companion for man, dead or living. I was in Pittsburg some years ago and hearing a rich merchant say he intended to bring whiskey and pork. I asked him if he was sure he was right in bringing swine for his fellow man, he looked very sharp at me, yet gave me room to explain. After some remarks on the subject, says he "if you can make it appear that the swine

will eat human flesh I will think of the matter, then some proof was laid in, and to his honor I have it to say there is proper grounds to believe he loves his fellow man more than the filthy feeding swine. It is well known it will eat more than filth, it has robbed the cradle of the babe, and the mother of her innocent child before now. Some years ago my wife's uncle and aunt had a chase from a swine or boar out of the woods. it run more than one mile, and if it had got their hedge of horse and buggy from around them it seems it would have worsted them, but in the good providence of God they got off. Our County Surveyor, James Caldwell has said he was more than once in danger of his life by the boar of the woods, one time he escaped up a tree, another time he killed that emblem of the devil, that may be counted a hard name, but time trys all things. Some time ago I read of a man out west being devoured by his own swine in the woods, I presume there were some boars there to waste. I need hardly say much of the swine in regard to their fearful work in the war among the slain, a friend told me that their tearing and noise among our fallen friends and countrymen was fearful to behold and awtul to hear.

God our king and creator had no doubt some proper end in view in creating the swine, so had he in the bear and also the wolf, also the snake, and the lion and tiger; he also made the eagle, and the turkey buzzard, these things are not looked after to eat or to tame. We think they are all good and proper in their place. Now as to the food of these creatures, I suppose the swine will eat up what these would despise excepting the buzzard, and it I am unable to speak of in this way, whether it will eat carcasses much decayed or not, but what is too hard for the abominable swine. Being in company some time ago, said I hot bread and swine flesh is making sad work on the American people, says a distinguished friend, William Jenks by name, the swine is the scavenger of the world, and here we eat it up. Now the work of the scavenger is to clean up dirt and filth, it is also known they will eat one another. And now respected friends, if they will eat the filthy frog, dirty mouse, stinking rat and dead cat, and decaying dog or carrion of whatever kind, and last of all, try sometimes to kill man and eat him too, as well as rattle snake or other reptile vile, what kind of a frame must they have. Now fellow christians, in God's sight and your sight what kind of food can they make. In cotending on this subject with a man in Pittsburg last winter, he says you could not poison swine, says he as he explained how to clean its safety valves near the breast bone in the fore legs, he was for the swine I against. I knew it could be poisoned, because my neighbor said he had bought some to poison vermin, and killed some

mice and threw them out and the chickens picked them and died, then came the hogs for their morsel, their extra pores and safety valves were not proof; here the poisoned hens were too tuff that time, they were laid low. I said I was sorry for my friend for his chickens, I received a sharp look from more than one in return. But there is one thing certain they are fitted by their creator for eating what would kill other creatures in a short time, they are given holes in more parts of their body than one to let away the effects of the stuff they eat, and besides they are subject to disease. Notwithstanding all that has been done for them above other beasts so as to fit them for consuming dirt and filth, they are liable to disease and death. If I mind rightly they were dying so fast in Kentucky some years before the war that there was a large reward offered for a proper cure for them. Some years ago great numbers of them died out west with sore throat. They are also said be very wormy, I know for certain that a great many of them have consumption began in them before they are killed. I do not know what disease they had in Kentucky. Now if swine has died so of sore throat, need we wonder if so many of us has died of sore throat, cause and effect follow as the shadow the body. Now as to their being wormy, that is too well known to be denied, proof plenty on hand on this point, and that from the stern lesson of sight and experience, to go no farther than the little family I am connected with. My wife was great for them at one time but she has got sobered on that point, and many a pill and many a bill in the providence of God is saved us. Many a time I have felt grateful to the highest one for being so delivered from the paths of that destroyer the swine. Now as to their being consumed, I have seen it often. Let such as kill them look at their vital parts and how often will they see the decay begun.— Now I think it was against the laws of God in days of old to eat the diseased. It looks to be the way now if the carcass looks safe the innards can be thrown away or to the hogs, if like begets likeness might not this flesh of the diseased swine help to bring on consumption, &c. There is yet another kind of worm said to be inherant to the swine that is too small for the naked eye, it is said there was about 80 poisoned in Germany some time ago by this worm at one feast, and also that there has been some cases of death in or near New York in this way, namely by eating swine flesh with this worm that is too small for the naked eye, and is not easy killed by cooking. Now if this be correct and sound and founded on fact, who can tell what number of Americans has fell in the path of this destroying angel the swine, whose proper place seems to be in the forest wild, with the panther and bear.

The God of glory, the king of salvation who is most holy, has thought of man's comfort in the giving of his laws, and as there is one more fearful malady and disease closely connected with the swine, I mean the terrible scrofula, the learned Isaac G. Gordon told me it was computed to be in every ninth family in some form. Now if this dreadful plague that is wasting at noon day openly has its very name from the swine, will we a people who say the greatest wealth is with us, and that we are the most civilized and and the most powerful on the face of the earth, and also the most enlightened, (I am not sure that we claim to be the most holy,) but I think it would not be hard to prove that we are the most swine eaters on the face of the earth. If we are so the effects will appear in due time, if they are not clear enough now. But for some proof at least on this point. Look at the medical almanacs that are now in print, and try to count up the diseases there named with the recommendations and certificates for cures. When in Pittsburg last winter I seen up as in flaming characters that you might not despair of your constitution as there was another cure-all found out, thinks I all well but yet there is one more we should have in red letters, namely prevention. Among the old fashioned it has been said an ounce of prevention is worth a pound of cure, and I hope this maxim will not be entirely run over in our fast career.

It is written God made man upright, but they have sought out many inventions it seems, this is the way now, but it would be well to take a little time to look calmly at things. Is the swine filthy in its habits? Is it destructive in its disposition? Is it wormy in its stomach and in its frame and carcass? Is it often consumed when killed? Is it scrofulus in its name and nature? Is it a corrupter of the human blood? We are told by one whose word we need not dispute, that the blood is the life. Now if the above be founded on fact and truth, there is a power in truth, our Lord came to bear witness for truth, and he came as a healer of men's bodies and their souls both, and great is truth, it will yet bear away the victory. But to return to the point, what effect can swine eating have on us? According to the sound rules of reason in connection with cause and effect even our enemies, themselves being judges. In the narrative of Capt. Speik's travels over Africa I think he has not once named the swine as among their domestic animals, not so with other of the clean kind. I have read of another English traveler under the title of Major, who in going through Africa says he came to a certain chief who was very kind, but certain of his women came one day to see him at his lodgings. Said one of the young ones to him you had better stay here and get

some wives, an old one looks on and says he is a yank and eats swine flesh and has a devil.

The negro with us is noted for his disagreeable smell, is not pork in general a large part of his food? and the same smell is often found on white persons who indulge in pork eating. This is not altogether a secret, as it has been remarked years ago and openly. Do our young folks love beauty and a good smell? We see them smelling fine flowers some times, and well they may for it is a part of God's medicine for us, the smell of fields and flowers. Now as to the hair, there is more smell and cure-all for that too. We see in the papers an advertisement of a woman with something almost like wig of hair reaching to near her heels, such figures may do on paper but elsewhere I suppose we could dispense with images. We like to see our young ones with good hair and good eyes. Good hair and eyes is sometimes not a bad sign of their system and constitution. Counsel is no command, yet my humble advice is that they rise early, honor God, take proper exercise, wash well with good soap and clean water, and call their parents by the honest, good, respectful titles of father and mother, use plain clean food and not too much of it, better fast a meal as get a physic, better go a mile as get a pill, and be sure to keep far from swine and frog. Yet another word, there is such a fearful disease as that called fits, falling sickness, and it is said the Roman Catholic Priests take in hand sometimes to cure this sore affliction. I have heard that one of his rules is that the diseased person keep from swine flesh. When the person is in these fits sometimes they will froth at the mouth, the swine is often seen to do so. I have heard an old man of great skill say he knew a young school teacher who was a greedy pork eater, and that he was subject to this greivous complaint. I have heard of a person being cured in Pittsburg by proper treatment, but no swine flesh in it. I do not say the swine is the source of all disease, but I say I think it is a sink of corruption for the human system. I think it unnecessary to say a long story about Medical authority on this subject. A few words. The few rugged lines I wrote to my friend Robert being on this point was shown to Dr. Coffee there, says he let it be printed and I will lay it before the Board of Medicine. Says Dr. Sweeny of this town it is very bad for the human system. Says Dr. McKnight we want proper food, pure air, exercise and cleanliness to make sound people. I profess to say, piety into the bargain, honest Doctors are beginning to lift their voice and influence on this subject, and I think the sooner the better, the quicker the more humane. Who is the man that shall ascend into the hill of God, he that hath clean hands and a pure heart; and may God soon has-

ten forward a generation of this sort, and to his great name be the highest honor.

I reckon it will be expected we should try to say some words in connection and through Gods grace, and by his help we mean to make some effort. When the fulness of time was come, God sent forth his son made of a woman, under the law to redeem them that were under the law. In the place and at the time appointed the blessed and honored virgin Mary brought forth her first born son. history says without pain or sorrow. At once tidings of his birth rang forth that this was the long promised redeemer; the human nature that was to be raised, and in connection with this son we christians believe was the nature of that one who called on Adam in the garden and told him the woman's seed should bruise the serpent's head; this we think is the same that dealt so familiarly with his saints in days of old. Appearing sometimes in the similitude of man. Notice to Abraham and others, it seems Jacob had a wrestle with one in prayer as a man, that was him. Nebuchadnezzar had sight of him when he visited the three children in the furnace. History says the idols of Rome fell flat the night he was born, and the great Augustus after making great enquiry for the cause of this great wonder could get no other answer from the Oracle at Delphos than that the Hebrew child had struck them dumb. It is also said this great ruler of the known world renounced the title of King of Kings and Lord of Lords at this time. It is also said Joseph the kind of reputed father was rather an old man at this time yet hearty and smart, and that the son born of Mary was very obedient and worked with his father at making plows and harrows, I reckon showing us an example that we should follow his foot steps, it is said also that Joseph died when Jesus was 28 or 29 and that he attended well to the mother's wants. When he was about 30 years of age John was baptizing, he also being baptized came up out of the water, and lo! the heavens opened unto him, he saw the spirit of God descending like a dove and lighting on him, and lo! a voice from heaven saying this is my beloved son in whom I am well pleased. This was a token from heaven that all was right as regarded him. Next we find him taken to the wilderness to be tempted by the devil, and what he suffered there I reckon we know little about. After being absent six weeks, food being out of the question he fasted, the devil sets on him about something to eat, but he replies to him it is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. It seems Satan could find out something in the despised old Psalms that would suit Christ, he was Jesus before the word anointed signified Christ, if I understand it right. And

now he was anointed at Jordan above all his fellows, he was no perverter of the scriptures, nor did he try to cripple it as it were but meets the enemy honestly and quotes fairly, thus it is written, &c. The enemy flees, and then the angels his attendants serve him, and he comes forward as a qualified teacher and prophet, he taught as one having authority and not as the scribes, by reason of the divine nature being united to his human nature. When the hem of his garment was touched virtue flowed sufficient to heal long standing diseases. We hear him beginning his great and memorable sermon on the mount with blessings to the humble. I suppose the great subject was love to God and man in the proper order, and says he, "think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil." The sermon ended he comes down from the mount, and behold there came a leper and worshiped him, saying "Lord if thou wilt thou canst make me clean." We find him the most capital doctor, and very moderate in his charges, he heals the leper but tells him to do as Moses commanded for to be done in such cases. Next we find a man of great authority applying to him and believing, his case is well attended to, and in this way we find him healing the distressed. It seems there was a great amount of disease at this time, and also the devil's power was fearful. Math. chap. 8, verse 16, "and when even was come they brought unto him many that were possessed with devils and he cast out spirits with his word and healed all that were sick." I confess I am unable to tell how those evil spirits or devils was in the people at this time, I think sometimes they foamed at the mouth, whether it was any thing like fits or falling sickness I do not know, but I think we never heard of a time like it for the working of the devil in the bodies of men, but certain it is there was something fearful. Now we know our Lord came to destroy the works of the devil, and to help man in soul and body both, this we christians are disposed to maintain at whatever cost. Verse 17, "that it might be fulfilled which was spoken of by Isaiah the prophet, saying himself took our infirmities and bore our sickness." It seems here the multitude was so great that he gave orders to ship so as to leave that place, and while they were at sea a great storm arose, his servants felt afraid, they felt as if in danger, where he was asleep. May be he was tired as he was some times, that showing that he was truly man and no mistake. But we see that he could command the power of God when needed. His attendants awoke him saying, Lord save us. They were using prayers to him. This is a work that ought to be used more than it is by us, yet it seems they were safe with him whether he was asleep or awake; but he is at-

tentive to prayer any how. So he raises up and rebukes the wind and the sea and there was a great calm. Sleeping the work of a man, rebuking the stormy wind and the raging sea the work of power divine, the God who made them. If this is not the union of two natures, what will make it? Answer. These men marvelled greatly, saying what manner of man is this that even the winds and sea obey him. Now I suppose God's servants will set to their seal, acting as a man he sets us an example that we should follow his step, and when he acts as God will we then raise up against him. Who hath hardened himself against God and prospered. In 1st Peter, chapter 2, verse 21, there you find that Christ sets us an example that we should follow his steps, "who did no sin, neither was guile found in his mouth." And when he was come to the other side to the country of the Gadarenes there met him two persons who were possessed with devils, coming out of their tombs, exceeding fierce so that no man might pass that way, and behold they cried what have we to do with thee, Jesus thou son of God, art thou come hither to torment us before the time. We have said our Lord came as a friend to man in both soul and body, this we are inclined to believe. And there was a good way off from them a herd of swine feeding, so the devils besought him saying, if thou cast us out suffer us to go away into the herd of swine, and he says try your hand, go, and go they did. This reminds me of some who serve the devil if they cannot wreak their spite on such as they like to tear and trample on, they will be apt to take the next thing they can light on, this is too much the case. Now it seems the devils do sometimes get their desire, so the servants of God should be on their watch.—The devil wanted a scrape at both Job and Peter and did get it, and did not miss them either, but they become both better men through their good Lord's help. We know that God has a care for both his servants and their creatures, but he had told his saints and servants to have nothing to do with the filthy swine, but here we have a people breeding and dealing in them as we are, and that to a fearful extent. Some say these Gadites sold them to the Gentiles, but that makes the case no better, we ought not to give to others what we would not take ourselves, do to others as ye would others do to you. Let the same mind be in you which was in Christ Jesus. And when they were come out they entered into the herd of swine, and behold the whole herd of swine ran violently down a steep place into the sea and perished in the waters. I wonder if the owners would come to fetch them up after going down the hill in such company. If they are bad at best these would surely be worse; but it is thought they have something of the devil in them still. Now if our Lord

has set his servants an example that they should follow his steps, let them give him justice. Honesty with our Lord is no more than right, and the sooner we meet him on his own terms the better for us. Did the Gadites bring their laws to bear on him? No, he was a Jew and according to his human nature was of the stock of Abraham and Israel. Now from what is found in the 8th chapter of the Gospel by Mathew see whether our Lord has endorsed law in regard to the swine as food, and let this be looked on with care. Now there is one argument the swine eater seems to think they have and it is a very common one indeed, namely, Mathew chapter 15 verse 11, "Not that which goeth into the mouth defileth a man but that which cometh out of the mouth, this defileth a man." There is no use in wasting words in argument here, some will take his own explanations, verse 20, after he had shown what defileth the man, namely, the evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemy, these are things that defileth man, but to eat with unwashed hands defile not a man. When people are driven on this point I be sorry to hear their arguments, even that they may go to the reptiles vile, even the low order. Our Lord lived keeping both clean hands and a pure heart, and he don't blame us for washing our hands when going to eat. But he has said cast not your pearl before swine. I wonder if he ment swine eaters that refused to look his laws fairly in the face, this may be thought hard, but the swine is a hard beast, or worse emblem.— In Mark 5th chapter, there is one man it seems of the two there a chief for strength and fury, they could not bind him, their chains and fetters he broke and plucked asunder. Our Lord asked him his name, "it is legion" says he. This was a title for a certain definite portion of the Roman army, and I think history favors it that he was a Roman. If this be correct is there not here a powerful warning for both Jew and Gentile? If I mistake not a legion is in or about 5000. If this be right it would make more than two to one on the swine, two to pull and one to drive, as there was about 2000 of the swine. Swine are rather hard to drive in general, but it seems they had no chance of escape, here they went violently onward and downward. The pen men swine herds seems to have been impressed with the belief that the sooner off the better they fared. A few swine together has a bad smell, I think the smell that would come from such a concern as this would be fearful indeed. I reckon the disciples and followers of our Lord never had such a sight, we think pork would be little or none used by them all their days. We find the man who was delivered from the power of the devil cloathed in his right mind setting at the feet of Jesus, a good place to be. The account is about the same in St. Luke chapter 8, as it is in St.

Mark as regards this subject. We find the prodigal had to go into a far country, far from his father's house, where he became a swine herd, and when he returned again it was the fatted calf and a father's love. There is yet another argument by some in favor of unclean food. Acts chapter 10, where it is spoken Peter seeing a vision of a great sheet let down from heaven with all kinds of creatures, and him told to rise and eat, but he refuses God that he should not call that common or unclean that he had made clean. While Peter thinking of this great sight that he had seen the strangers came who a praying man had sent, and that by the order of God the hearer of prayer. This Roman commander was noted for his fear of God with his house, his wife and children, was united with him, he was generous too. God says he that honoreth me him will I honor, but such as dispise me shall be lightly esteemed. This Cornelius was not lightly esteemed, God honored him and that highly. Now it is men and not beast, that is the proper meaning of this vision. If I be right, see chapter 11, down to verse 19, and see what is said about the giving the holy spirit there given at the breaking down of the middle wall of partition between Jew and Gentile. There is yet another point, Acts chapter 15, in which believers could not agree about circumcision. There was considerable discussion about matters of the law, &c. Verse 19, after saying known unto God are all things from the beginning of the world. My sentence is that we trouble them not which from the Gentiles are tured to God; but that we wright to them that they abstain from polution of idols and fornication, and things strangled and blood. The heathen that once got the power over the Jews caused them to use and offer swine's flesh, but God took vengeance on them for it, and that very soon. Verse 21, Moses of old time hath in every city them that fear him, being read in the Synagogue every Sabbath day the laws of God, and the life and example of Christ himself was by this time much known, and I think it was pretty well out of the question swine flesh among his followers. I think the good old rule the best, just as God told his servants, clean beast and clean food, this question I think will come up. The last place I think it is mentioned is Peter's 2d epistle, verse 22, there it is mentioned as in the mire, either there or in the wilderness I think seems to be its most proper element in my humble opinion.

Wishing and hoping these few lines may help in the hands of God to make one of the strong pillars of the Devil's throne crumble to pieces.

With respect and regards, &c.

WILLIAM McADOO.

